

between the mores of an earlier and a later time, and between the groups in respect to mores, with a notice of the problem of missions (secs. 112-118). Finally, we come to consider agitation to produce changes in the mores, and we endeavor to study the ways in which the changes in the mores do come about, especially syncretism (secs. 119-121).

80. The mores have the authority of facts. The mores come down to us from the past. Each individual is born into them as he is born into the atmosphere, and he does not reflect on them, or criticise them any more than a baby analyzes the atmosphere before he begins to breathe it. Each one is subjected to the influence of the mores, and formed by them, before he is capable of reasoning about them. It may be objected that nowadays, at least, we criticise all traditions, and accept none just because they are handed down to us. If we take up cases of things which are still entirely or almost entirely in the mores, we shall see that this is not so. There are sects of free-lovers amongst us who want to discuss pair marriage (sec. 374). They are not simply people of evil life. They invite us to discuss rationally our inherited customs and ideas as to marriage, which, they say, are by no means so excellent and elevated as we believe. They have never won any serious attention. Some others want to argue in favor of polygamy on grounds of expediency. They fail to obtain a hearing. Others want to discuss property. In spite of some literary activity on their part, no discussion of property, bequest, and inheritance has ever been opened. Property and marriage are in the mores. Nothing can ever change them but the unconscious and imperceptible move-

ment of the mores. Religion was originally a matter
of the mores.
It became a societal institution and a function of
the state. It
has now to a great extent been put back into the
mores. Since
laws with penalties to enforce religious creeds or
practices have
gone out of use any one may think and act as he
pleases about
religion. Therefore it is not now " good form " to
attack religion.
Infidel publications are now tabooed by the
mores, and are
more effectually repressed than ever before. They
produce no
controversy Democracy is in our American
mores. It is a